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A Call for a Day of Prayer

IN the national contest which will culminate on November 6th, America is facing one of the great crises in her national life. While the contest is political in character, the paramount issues are moral and spiritual. Its outcome will profoundly effect for years to come, not only the cause of Prohibition but moral and spiritual interests in general.

The greatest factor in determining the outcome of this contest is God. He holds the hearts of the citizens of our democracy in His hand and can turn them as the rivers of waters are turned.

In national crises in the past, we, as a people, have ever turned to God, humbly confessing our national sins and imploring His mercy and help; and always, He has heard our prayer and given deliverance. At such times, days of fasting and prayer were observed by appointment of our national leaders.

In 1799, President Adams recommended that April 30th be observed "as a day of solemn humiliation, fasting and prayer; that the citizens call to mind their numerous offenses against the most high God, confess them before Him with sincere repentance, imploring His pardoning mercy through the great Mediator and Redeemer."

In 1863, President Lincoln appointed April 30th as "a day of national humiliation, fasting and prayer," declaring, "it is the duty of nations as well as men, to own their dependence upon the overruling power of God, to confess their sins in humble sorrow, yet with the assured hope that genuine repentance will lead to mercy and pardon."

In 1917, President Wilson appointed October 28th as "a day of supplication and prayer," declaring, "it behooves a nation which from the earliest days of its existence sought to be obedient to the divine teachings, to turn always to the Supreme Master and cast themselves in faith at His feet praying for His aid and succor in every hour of trial."

The present crisis, as truly as those cited above, calls for a day of fasting and prayer. The call for its observance may not come from our national leaders because the crisis is political in character, but it may and should come from our spiritual leaders because of the moral and spiritual issues involved. From many of them it has come.

We gladly join with these and suggest that Sabbath, November 4th, be so observed throughout our land; that on this day the Christian people of America in their homes and in all their church services make special prayer in view of this impending crisis. Recognizing the fact that we are facing this crisis largely because of our failure to follow up past Prohibition victories and to maintain Christian standards of conduct in our civil life, let national sins be confessed and forgiveness for the same implored through Jesus Christ. Let earnest petition be made that God would so move on the hearts of our citizens that on election day they will cast their ballots in loyalty to Him; that this day may prove to be the Waterloo of the liquor traffic in America; and that this crisis may lead to a new devotion on the part of the Christian people of America to their obligations as citizens.

IN SOCIAL ROOM
OF
MONTGOMERY HALL

The National Reform Association's Approach To Campaign Problems

EVERY distinct group in the United States, probably, has its own peculiar point of approach to the present day political questions, presented in the presidential contest. The National Reform Association is no exception. In contrast to some groups we are in no wise reluctant to reveal it.

Inevitably we look at every social problem from the view point of our fundamental principle, which is that Jesus Christ is the Suzerain of every lawful government on earth, whether it acknowledges that fact or not. Stated a little more at length we were organized and are maintained to defend and propagate the Biblical Calvinistic idea of "immediacy" in all government. We believe and teach that every soul is immediately responsible to Jesus Christ for its moral and spiritual conduct, and is subject to no sort of mediation by any church, priest or minister; that every church is responsible to Christ in the same way and every civil government is in like condition: that it is neither dependent upon or subject to any mediation of any church, prelate or pope but must maintain its own relations to Christ without such mediation. Our particular task as an organization is to teach and apply this theory of civil government to the people of the United States.

As an immediate corollary to this principle, is the position that the Bible belongs to the state and the state should use it and embody its principles in every constitution, statutory enactment and administrative policy. It is this position that controls our approach to the questions now being so strenuously agitated.

The Issues

Beginning with the question of "Farm Relief." We do not know whether the principle embodied in the McNary-Haugen bill is the best solution of the present agricultural difficulty, but we do know that Christian ethics demand that we bear one another's burden. That must maintain socially and nationally as well as individually. The burden of the farmer just now is to lift the fourteen different lines of industry grouped under the term "agriculture" up to the level of life and values that are held by manufacturing and distribution. Christian ethics demand a scien-

tific, non-partizan, dispassionate study of this problem. This it has not had adequately up to the present and both parties are compelled to reluctantly admit this, which is equivalent to acknowledging that it is not ready yet for the political forum. The same is true of the coal industry.

In a modified degree this is true of the question of the development of the St. Lawrence water way. It is conceivable that there is an honest doubt as to whether an all United States project or the international project is best. Our judgment leans toward the St. Lawrence water way. But we are sure that it ought to be done for the mutual advantage of every dweller in the territory adjacent to the Great Lakes, whether they live north or south of the imaginary line that separates Canada from the United States. It is unmitigated selfishness and short sighted, narrow nationalism that, irrespective of this universal welfare, manoeuvres to make the commerce of the continent go through the Hudson River and New York City. Christianity ought, and we believe will, take the larger view and we believe that the future will demonstrate this to be the practical and profitable course.

Tammany

As to the Tammany issue, which is whether a leader in that organization is disqualified by that very connection for the highest office in the land, we remember the apostolic saying "evil companionships corrupt good morals." No one interested in good American governmental morals can look with complacency upon placing a proud, unrepentent member and leader of that historical colossus of graft and corruption in the White House. It would not be the White House any more.

Prohibition

The big issue this time, of course, is Prohibition. This principle has triumphed so far because of the persistent, fearless application of Christian ethics to every phase of the beverage liquor problem. This has been done by Christians of every creed for more than a century. The Bible in this way carried us to these definite conclusions; that no man has any sort of right to drug his body for the fun of the thing and no one has any sort of right to exploit

the human weakness that would do so, for his own financial advantage. Any man who now wants to perpetuate these unchristian vices or to turn society back in the fight of freedom from them, is utterly unworthy to lead Christian America in anything. That is the inevitable conclusion to which any thinking Bible student is driven, if he follows his logic rather than his appetite or social bias.

Tolerance

Finally there is the so called "religious issue" which at the bottom is not strictly a religious issue at all but a political issue. It is a clash between two distinct schools of political thought. On the one hand there is what in France is called the Ultramontane school of political philosophy and the historic, Biblical, Calvinistic political philosophy on the other. That the Roman Catholic hierarchy of America stands squarely upon the old Ultramontane theory is, I believe, not denied anywhere, and is undeniable. That the Roman Catholic laity of America from Lord Baltimore to Governor Smith clearly and conscientiously hold to those views we do not believe as a general proposition. Some may, but many do not. One issue of this campaign, in the minds of many thoughtful and tolerant people is, will the elevation of any sort of a Roman Catholic to the Presidency advance the political claims and the political philosophy of Rome, by the prestige so gained, to the detriment of our historic American views? Will the toleration that has already let the political camel's nose into our civic tent be wise, if it admits the creature's head at this time? No constitutional provision or statutory enactment can bind or seeks to bind the individual voter in his determination of this question. It is not a question of religious tolerance but distinctly one of political tolerance. It is as much political as if a socialist or a communist, who held membership in the Third Internationale, were a candidate for the presidency. The National Reform Association stands squarely for the Biblical, Calvinistic, American political philosophy and we do not believe that our historic Americanism will be profited by being placed in the hands of those who are aliens to it, be they Communists, Mormons, Romanists

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A Discredited Compromise

GOTHENBERG is a little Swedish town that would never have been heard of outside of that Kingdom but for the fact that back in the middle of the last century it invented a conscience salve in the form of a government dispensary system for the sale of alcohol.

The system is that the State sets up a monopoly of the sale and distribution of alcoholic beverages. In some instances it may be done by chartered companies and in others by state-appointed commissioners who exercise the sole right to manufacture, import, distribute and sell liquor. In each case it is the Gothenberg System.

In Gothenberg it worked as well as any such compromise system can ever be expected to work. But even there it kept alive the appetite for, and the habit of, drinking alcoholic beverages. As a remedial measure it completely failed.

In 1893 The Bureau of Commerce and Labor collected statistics as to the working of this system in the dual kingdom of Sweden and Norway. This volume is available in almost any good library. Here is an item from the city of Gothenberg.

Arrests For Drunkenness

In 1856,.....80 per 1,000
In 1891,.....44 per 1,000
After thirty five years it had not produced as good results as National Prohibition has in eight years. The figures for Stockholm were,

Year	Population	Amount consumed in \$
1887.....	153,528	\$ 4,308,789
1891.....	248,051	3,573,512

This shows improvement but no cure.

Norway's Failure

Turn now to Norway, where the population was more heterogeneous, as is our own in our large cities, and there is a different story:

Beer		
Year	Consumption	Quarts per inhabitant
1887.....	36,748,856 qts.	18.7
1891.....	62,365,483 qts.	31.2

Brandy		
Year	Consumption	Quarts per inhabitant
1887.....	2,491,853	1.5
1891.....	3,871,794	1.9

A steady increase here is shown under the operation of the system. Here are two sidelights from this report.

"It is an old experience that the wholesale purchase of brandy (in 10 gallon casks) leads to wholesale drunkenness. As far as this is concerned it is not necessary to produce statistics."

"In Norway, the country highways, even at a considerable distance from the towns, fairly swarm with so called 'beer wagons,' from which bottles are sold, the contents of which do not exactly correspond with the labels."

About 1891 both countries began tightening up on restrictions and finally adopted what the liquor interests are pleading for in this country, free sale of beer and light wine with absolute prohibition of distilled liquor. The bootlegging of alcohol was at once begun from Great Britain and the Baltic states and the wine growing countries like Spain, Portugal and France began placing embargoes on fish in retaliation. This at length forced the Scandinavians to abandon their prohibition on wine of high alcoholic strength and distilled liquor. They never had what we know as prohibition.

Within the last ten years the system has been rehabilitated in Sweden under the leadership of Dr. Bradt. He has added a sort of rationing card and according to our wet propagandists it is again reducing the amount consumed and the evils of intoxication. But it has not stamped out bootlegging, nor has it dried up the appetite nor atrophied the habit. Its best showing according to these wet propagandists is not equal to the poorest showing of our prohibition experiment.

South Carolina's Experiment

In 1892, the State of South Carolina under the leadership of Governor Ben Tillman adopted this dispensary system to head off Prohibition, which had been informally adopted at a primary election. The liquor interests fought this as bitterly as they now fight Prohibition. Here are two extracts from the Brewer's Journal of those years.

Jan. 1, 1893, "The system has been tried before and found wanting and South Carolina will have the same experience."

May 1, 1894, "Governor Tillman's attempts to enforce his obnoxious dispensary law turned out precisely as the Journal predicted. The violence employed by his vagabond constables in their illegal search of the citizens' home for illicit liquor was too much for the American sense of freedom, and bloodshed was its inevitable consequence. The refusal of the militia to rally to the support of these violators of the homes of the people was merely an indication of the popular temper, while the determined hostility displayed toward the Tillman spies shows the

hatred with which they are regarded. Upon Tillman's ears the lesson of Darlington falls unheeded, as might well be expected, and this despot who is willing to ride rough shod over the law and the constitution in furtherance of his political and fanatical schemes, is even now plotting anew against the peace and welfare of the commonwealth he has sworn to foster."

Sounds as though they were talking about John Pennington or Dr. Doran. But no, they were condemning the scheme which the statesman, (who was then learning his statecraft in the bar rooms of the city of New York in which this patriotic (?) "Journal" was printed), is now proposing to substitute for Prohibition.

A glimpse of the statistics during that experiment will help to tell the story. The Dispensary receipts were \$1,638,930 in 1889; in 1901, \$2,328,681. It neither reduced consumption nor proved a regulative method. Under it the bootlegger flourished. The Federal permits outnumbered the dispensaries nearly fifty to one. This excess was largely bootleggers who often purchased immunity by buying at the state dispensaries.

One of the present State officials recently wrote to us that in his opinion the dispensary law was repealed because of the boundless opportunities it afforded for graft. It was destroyed in 1915 when State-wide prohibition was adopted by a 2 and 1/2 to 1 vote of the people. As a social experiment the State is not at all proud of it and would never think of returning to it.

Canada's Attempt to Make It Work

In the moral backwash of the war Canada turned from partial prohibition to this dispensary system. Her system is the South Carolina form of the Gothenberg system, that is, the monopoly handled by state appointed commissioners. With a diversified population her experience is running parallel to that of Norway. There is a steady increase in consumption, the bootlegger flourishes by furnishing liquor to the man whose tap is shut off or tightened, and is probably doing what was done in South Carolina, purchasing immunity by buying at the government dispensary. There is practically no restriction on the sale of beer and light wines. Here this system is neither destroying the habit nor lessening the evils that flow from it. But it is exposing a multitude of public officials to the degrading, corrupting effects which

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public policy as expressed in the law, but there it stops. It forbids the passing of any laws which curtail this liberty. But it never has undertaken to lift from any man's shoulders the personal responsibility for his religious beliefs and practices to which he is held in the court of public opinion. When he appeals to that court in any form, he must answer for the faith that is in him, and he is but recreant to his religion if he complains of the judgments of that court upon his religion.

the spirit nor the letter of the Constitution referred to would be violated by any State authorities by including the Bible in the regular course of study, either in the grammar school, high school or university."

"Under this provision of the Constitution it is a person's right to worship God as he pleases, or not worship Him at all; and no man can be compelled to attend or support any place of worship, or to maintain any minister, against his consent. Teaching the Bible in school is none of these things; it compels nobody's faith nor obedience, and calls for no action of the conscience. It does not establish any religious mode of worship, or promote any particular establishment for that purpose."

"It is true that a study of the Bible has a tendency to create a faith in God as the Supreme Being, and that it portrays Jesus Christ as having been the Son of God, and clothed with all God's powers with respect to everything on earth and in Heaven. Whether it is a wholesome book for children to study is a matter of discretion with the school authorities. To put it in the course of study and permit the thousands of children to become acquainted with its principles, cannot possibly, in my opinion, constitute an offense against this clause of the Constitution."

The Limits of Tolerance

Tolerance today is conceived as being that state of mind which absolutely ignores every man's religion or want of religion when he asks for a public office. Before accepting this idea of tolerance as right and final, try putting it into various settings. For instance here is a Christian Scientist who might be a candidate for the position of Director of Public Health. Is the voter a bigot who inquires what his mental attitude is going to be toward germ diseases and the water or milk or meat supply? Here is an Atheist. Is the citizen of a nation whose public policy has always been to encourage and practice the Christian religion to be damned as an intolerant bigot because he inquires as to what effect that man's antagonism to all religion will have on the public policy? Here is a Mormon who believes in subordinating the civil to the ecclesiastical government and who according to the tenets of his religion has sworn never to cease to pray that God shall "avenge the death of Joseph Smith Junior upon the United States as a nation." Is the citizen who raises the question of this man's religion as a disqualification for any directive office to be condemned as false to the spirit of American tolerance? The answer is a most emphatic "No." Neither is he who asks that same question concerning a Roman Catholic and his allegiance to an Italian government which claims the right to temporal dominion.

American tolerance is the spirit which guarantees freedom of thought, of belief, and reasonable discussion of belief without any deprivation of life, liberty or property because of such belief. It goes further than this, it allows the practice of any religious belief up to the point where it conflicts with the

Indirect Control

Much is being said and written today about the similarity or difference between the participation in public affairs of the Roman Catholic and Protestant churches. The difference is very simple and very vital if once grasped. It is not in their right to teach concerning Christian duty in civic matters. All concede that who honestly confront the church's duty. It lies in what has been accurately described as the "indirect control" of the civil government by the Church, which is claimed by Romanism. The Protestant church repudiates any right to, even spiritually, discipline a public official for his official acts. He is a servant of God of equal freedom and responsibility to God for his public acts. Rome claims this right and has exercised it and does exercise it still. This difference is like a rail switch at a junction, a little thing, but a directive thing that makes a world of difference in destination. It is the fear of this power exercised by a foreign potentate which lies at the bottom of Protestant American hesitation in accepting a Romanist for the highest offices.

Victory for Bible in Public Schools

A notable victory for the study of the Bible in the public schools has just been won. On October 15th, Attorney General Smith of Tennessee ruled that the teaching of the Bible in the public schools of that state was not in violation of the State Constitution. The ruling was given in response to a request from the State Commissioner of Education for an interpretation of the article in the Constitution on religious liberty as related to this matter.

"I have no doubt," says the Attorney General, "and it is my clear opinion and judgment, that neither

Impatient Experimenting

Impatience in experimentation eliminates a man from any well conducted physical laboratory. It ought to do so in every social laboratory as well. To fling away an invention because it does not work in the initial stages, to stop an investigation because the first witnesses lie, to chuck a chemical experiment because the first results are negative or to chuck Prohibition because it does not work perfectly during the lifetime of a generation trained by the saloon, are equal pieces of folly. Yet this is the folly the Governor of New York is asking the American people to sanction. The serious advocacy of that course should eliminate him from our great social laboratory. We like Mr. Hoover's expression "an experiment—which should be constructively carried on." It took Maine and Kansas about a generation to make it work and they did not have half the difficulties which some states have, and they are all present in the federal experiment. But it will work if carried on constructively.

A Voice from the Southland

The Presidential Nominee of the Houston convention has no right to claim support from the Protestant Churches, for the reason that in advance of the nominating conventions the Churches in General Conferences and Conventions and local Assemblies over the country went on record in memorials to the conventions and to individual delegates thereto, declaring that they would not support a wet candidate for the Presidency should one be nominated. Partisan lines had nothing to do with these Church declarations. Principle only was involved.

In the face of these protests of the Churches and the prayers of millions of individual members of the Protestant Churches the Democratic Convention deliberately placed at the head of the ticket Governor Smith.

The Church people of our country decided long before the conventions that they would not support a wet candidate for the Presidency of the United States no matter what party he might represent and that decision was well known to the delegates to the Convention at Houston when they nominated Smith, and was wholly and wilfully disregarded by them. The pleadings with delegates, and prayers to the Almighty for a dry candidate at the Houston Convention availed nothing at that time.

But the Church of God—United Protestantism—still lives and God is on the throne. The Houston Convention precipitated a moral and not a political issue. The Church stands for principles and not for parties. It will be as ready to cross party lines and vote for principles in November as it was to announce its determination not to vote for wet candidates before the conventions were held.

And now the people who disregarded the plea of the Church are trying to beat its Democratic members into the wet line with a partisan club. Every blow they strike will decrease the Smith vote and correspondingly increase the Hoover vote.

The good people of the United States have worked too long and too hard for prohibition and are too glad that we have it in our Constitution to vote for a man to be at the head of the Government whose record is as wet as Governor Smith's.

And look out! The wet crowd is working as hard for the election of candidates to Congress and State,

Mormon Educational Plan

MAY we sound the note of warning about the organization in all sections of what is now called a "Non-Mormon Primary". "The value of religion in the child's development has not been fully appreciated". Realizing the need of religious training for the children, the Mormon Church has planned an extensive program suited to developing childhood and youth.

The Mormon President of the Eastern States Mission of "The Church of Jesus Christ of Latter Day Saints" is emphasizing the organization of Non-Mormon Sunday Schools, which "he hopes will serve the useful purpose of not only interesting children, but indirectly the parents also and thereby build a Mormon Church in every eastern city".

The magazine used for such Sunday Schools is called "The Children's Friend" and several copies have fallen into my hands since I began my work in the New York City district. It is a most dangerous paper for the life and work of Joseph Smith and Brigham Young are more completely emphasized in the lessons than that of our Master, the Lord Jesus, and comparisons are constantly made between Jesus and their prophet Joseph.

The mode of procedure in organizing is to send their young lady missionaries into certain areas "tracting" and trying to interest Christian mothers in the organization of a week-day primary. A home is secured and the children gather for instruction in health stories, gems of poetry, songs and rest exercises, and lessons from the Bible and their

"Book of Mormon". The boys are then organized into "Trail Builders" and the girls into "Beehive Girls" or into "Gleaner Girls" and finally these so called "Non-Mormon Primaries" are turned into "Non-Mormon Religion" classes and the foundation for a church is laid. Through the children, the parents become interested and many open their homes for cottage prayer meetings in which the Elders explain fully (?) the "truth" of the Gospel of Joseph Smith. This new, insidious and dangerous propaganda is attaining its greatest success among the foreigners on Long Island, Jersey City and Brooklyn. Especially is this true among the German emigrants. In their last magazine, the President of the Eastern States Mission writes: "Our ranks have been greatly increased by the arrival from Europe of many German 'Saints' most of whom have remained in New York and Brooklyn. At present we have approximately five hundred Germans in these two branches. We hold German meetings for their benefit as the majority of them are young and are learning the English rapidly".

The Mormons claim that Jersey City is the most promising field of labor for the coming season and their church paper says: "That twenty-five people who became interested in the Mormon Gospel through the 'tracting' of the Elders have expressed a desire for cottage prayer meetings and that such arrangements have been made in various sections of the city where it will be convenient for all to attend".

LULU LOVELAND SHEPARD.

County and even Precinct officers as they are for Governor Smith. They want everything and are willing to pay any price for it. Bone-dry candidates with other sufficient qualifications to fill the offices they seek are the men to support in the crisis we now face.

I once heard that great American Commoner, William Jennings Bryan, say that he would rather be right than President, and his remark made an impression upon me which has deepened with the passing years. Had he been alive and present at the Convention at Houston an openly avowed wet candidate for the Presidency would not have been nominated.

Will the Church recant from its pre-convention declarations? Will it vote to overthrow the Eighteenth Amendment to the Constitution of

the United States and its supporting enactments at this critical moment of our National history? No! A thousand times no!

Respectfully,

Robert L. Selle,
Pastor, First Methodist Church.
Rogers, Arkansas.

THE N.R.A.'S. APPROACH (Continued from page 2)

or Monarchists. To us this seems very sensible loyalty to our country and to humanity.

The man who believes this fundamental American political philosophy, and embodies in his personal life and practical politics the tenets of this philosophy, is the man we shall support if we have to stand alone. At the present time this position does not seem to be a very lonely outpost on the battle line of Humanity.

Atheism Versus Public Policy

MANY things may be tolerated by the state, under our splendid policy of freedom of religion, thought, speech and publication which have no right to expect charter privileges or charter assistance from the government. Such is the summary of a decision of Justice Hooker in a recent Oklahoma case in which the atheists tried to force a charter from the state of Oklahoma.

The Oklahoma branch of this notorious New York Association recently applied for a charter in that state. While giving its true name, it camouflaged its real purpose by setting forth that it was an educational society proposing to give to the public "a better knowledge of physics, biology, history, sociology, ethics, economics, psychology and philosophy." The Secretary of State refused to grant the charter on the ground that the real purpose was to teach atheism and that this was contrary to public policy. Members of the society went into court and asked for a mandamus to compel the Secretary of State to grant the charter. This was refused. While we do not have the text of the Court's opinion before us, the able and exhaustive argument of the Assistant Attorney General, Mr. Fred Hansen, lies upon our desk. It contains the positions which Justice Hooker sustained.

The Attorney General's Argument

"The purpose of an organization asking for a charter when not properly set forth may be determined by any means at the command of the Court. The name of the society in this instance is sufficient to disclose its purpose in spite of its declaration that its purpose is 'education'. The statute does not make it the duty of the Secretary of State to issue a charter for purposes not authorized by law. In this case the issuance of such a charter by the State would be a tacit approval of a doctrine which is antagonistic to our constitutions, statutes and court rules.

Belief in God Fundamental

"The United States and the State of Oklahoma are founded upon belief in the existence of God. This is clearly seen in the Preamble and the concluding paragraph of the Declaration of Independence, the preamble to the constitution of the State of Oklahoma and the provision of the constitution which exempts the property of religious organizations from taxation. It is seen in numer-

ous statutes, such as those which prescribe the use of an oath which ends with 'so help me God,' the appointment of chaplains, the observance of the Sabbath, the preservation from disturbance of religious gatherings, the making of Thanksgiving Day a legal holiday, the definition and punishment of blasphemy, the discrediting of the atheists, the preservation of freedom in religion and the law forbidding the use of text books in the public schools which teach the materialistic, mechanistic theory of evolution. All of these are based upon belief in the existence of God.

Courts Rules as to Charters

"In many states of the Union the accepted rule of the courts has been to refuse to grant charters to any group of persons to do anything, which however legal it may be for them to do as individuals, is contrary to the public policy. Charters have been denied to Christian Science churches because their teachings are contrary to the policy of the Boards of Health in the treatment of disease. They have been refused to churches which expel persons from their membership who join the army or navy. Charters have been denied to non-religious organizations which fixed their annual business meetings on Sunday or bodies organized to work for the repeal of established laws. All of these were refused charters on the ground that their avowed purposes were contrary to the public policy as expressed in the constitutions and statutes of the several states.

"Most of the acts here referred to might be lawful if performed by individuals or unincorporated bodies but it would be inconsistent for the State to incorporate associations whose declared purpose is contrary to the public policy."

The New York Blunder

It was upon this general ground, we are informed, that Justice Morschauser of New York refused to grant a charter to this organization when it applied in 1925. Why his colleague Justice Ford, a year later departed from this general rule of the courts and granted it we do not know. We are assured that he abandoned very substantial ground when he did so. That he made a serious blunder is evident to every student of the subject of charters and corporate rights. It is our judgment that any citizen of New York who has the mind to attack this charter in the courts, could upon ap-

peal to the Court of Appeals destroy it. Mr. Raymond K. Hudson of Washington, than whom there are few attorneys who have as extensive and accurate knowledge of the relations of the civil government to Christianity, is of this opinion.

Another Vulnerable Point

Another ground which might have been advanced for the refusal of this charter in addition to those presented by Mr. Hansen is that the official organ of this society, published in New York, frequently transgresses the laws of several states, which define and forbid blasphemy. The Oklahoma statute cited by Mr. Hansen reads as follows, "Blasphemy consists in wantonly uttering or publishing words casting contumelious reproach or profane ridicule upon God, Jesus Christ, The Holy Ghost, the Holy Scriptures or the Christian or any other religion;" that of the Great Law of Pennsylvania, "Whosoever shall speak loosely or profanely of Almighty God, Jesus Christ, The Holy Spirit or the Scriptures of Truth and is legally convicted thereof, etc." All of this in our judgment is done frequently by this notorious atheistic publication. For this reason we believe that it should be disciplined into decency by both the Post Office Department and the Courts of the several States.

We were led to this opinion by reading the following cases. The People vs Ruggles, 8 Johns (N. Y.), 290, Updegraph vs Pennsylvania 11 S & R 395, Goree vs Alabama, 71 Ala. 7 State vs Graham, 3 Sneed (Tenn.) 267, Pirkey Bros. vs. Virginia, 143 Va. 731, as well as the famous Trinity Church case, 143 U. S. 471. This opinion has been confirmed by a glance at the case cited by Mr. Hansen in his brief. In Re Agudath Hakehiloth, 42 N. Y. 985.

The State of Oklahoma has rendered a distinct service to the nation in this act and is to be congratulated upon having officials and Courts so alert to the danger of this pernicious organization and so prompt to protect the public welfare.

Years ago we knew of an Indian who bore the expressive name of Man-afraid-of-his-face. Today when we get the political discussion that is going on the air and through the press we are about convinced that both political parties have been adopted into his tribe. But Prohibition and Protestant political philosophy are nothing to be ashamed of.

Association Activities

The Field Force of the National Reform Association has been increased by the addition of Miss Fredrica Straeffer of Louisville, Kentucky. Miss Straeffer's work will consist largely in securing engagements for individual addresses, lecture courses and school courses for speakers of the Association. For this work Miss Straeffer has had excellent training, having with the Near East Relief with headquarters at Indianapolis, Indiana, the past six years.

Twenty thousand copies of a poster on Prohibition, size 14 x 22 inches, were sent out from our office during the month of October.

Dr. Fleming represented the National Reform Association in an address before the Michigan Conference of the Methodist Episcopal Church for the western half of the state, which met at Ionia on September 19th, in the interest of the Michigan campaign to secure legislation on behalf of the use of the Bible in the public schools in that state. Three hundred ministers were in attendance.

With Prohibition as the outstanding issue in the presidential campaign, four articles on this subject in the October issue of *The Christian Statesman*—"Moral Issues Supreme," "The President's Power," "The Pinckney Spirit," and "Governor Smith's Plan for Amending the Prohibition Law"—were sent in a clip sheet to seven hundred religious and secular newspapers. Five thousand copies of these same articles have also been printed for distribution at meetings addressed by our speakers and in other ways.

A pageant, entitled "The Freedom of Liberty Bell," has been written by Mr. Frank R. Agnew of Philadelphia long a member of the Field Force of the National Reform Association. The purpose of the writer is to present in new form the National Reform Association ideals of Christian government found to such a large extent in the early period of our nation's life and the conflict over these ideals throughout our nation's history, the forces working against them and those striving for their maintenance and development. The spirit of the Liberty Bell and the Biblical inscription on it runs throughout the pageant.

Recently the pageant, with some forty persons participating, was presented in one of the Philadelphia churches to a large and appreciative audience. Mr. Agnew is arranging for its presentation in a number of other Philadelphia churches. His effort is highly commendable and we trust will prove successful.

We would remind our readers that the Lankford Sunday Rest Bill (H. R. 78) for the District of Columbia is still before Congress and that those favoring the enactment of this Bill to secure a Sabbath law for our nation's capital should continue to petition Congress on its behalf. Many petitions on behalf of the Bill have been received at our headquarters, 209 Ninth Street, Pittsburgh, Pa., and they are still coming in.

Recently Mrs. D. B. Kuhn of Grove City, Pa. sent in petitions representing 2,200 people. This petition should be addressed to Congress in care of the Representative of your district and sent in to our headquarters.

A well attended and helpful meeting of the staff of workers of the National Reform Association was held at the Association's headquarters, 209 Ninth Street, Pittsburgh, Pa. on October 11th. In all seventeen were present. In addition to Mr. Henry Peel, Miss Mary Minnick, Miss Grace Williamson, Miss Marion Wiegel and Mrs. Georgia Swartz of our office force, those residing in or near Pittsburgh were Dr. William Parsons, Dr. R. H. Martin, Prof. J. H. Dickason, Rev. J. C. Carpenter, Rev. John Steele, Dr. J. S. Martin and Miss Fredrica Straeffer. Those coming from a distance were Dr. Charles Stelzle of New York, Dr. Charles F. Swift of Philadelphia, Dr. W. S. Fleming of Chicago, Mrs. Lulu Loveland Shepard, just returned from Europe and on her way to meet speaking engagements in Michigan and her booker, Mrs. N. O. Pritchard from Detroit. The meeting was also attended by several members of the Board of Directors. Twenty-four persons attended the noon day luncheon at the Roosevelt Hotel. At this luncheon Mrs. Shepard gave a most interesting talk on her three months' trip in Europe.

The annual Pittsburgh Conference of the Methodist Protestant Church at its meeting in Waynes-

burgh, Pa., on September nineteenth, adopted the following resolution: "We recognize the worthy and notable achievements of the National Reform Association in the field of moral reform and we heartily commend their program."

Within the past month Prof. J. H. Dickason made twenty-three addresses as follows: in churches, nine; Men's Bible Class Banquets, two; Christian Endeavor Society, one; Christian Endeavor Conference, one; joint Home and Foreign Missionary Society, one; Italian Sabbath School, one; County Sabbath School Convention, one; and seven high school address in which 3,425 pupils were reached.

A DISCREDITED COMPROMISE

(Continued from page 3)

this business has always inflicted upon those engaged in it, in any form.

From the public Press in Canada it is daily becoming evident that this system is rapidly increasing the consumption of alcohol. The Dispensary reports reveal this in the receipts for liquor. They were in 1925.....\$ 86,629,465
1927..... 105,037,000
It is equally evident that drunkenness is increasing although we have no adequate figures upon this phase of the subject. A simple reading of their newspapers confirms that view.

Convictions for Drunkenness

The Alberta figures are in evidence and, though a very small part of the evidence, are to the point.

In 1924, 1254; in 1927, 1665.

Accidents are increasing, especially in automobiling. Insurance rates are rising. Complaints of official corruption are numerous. The drinking of canned heat and alcohol rub are constantly discussed and poisoned booze is denounced as in this country.

Deaths from Alcoholic Poison

The number of deaths from alcoholic poisoning are increasing. In a single day's news dispatches there came one from New York and another from Winnipeg. Comparing the population of the two cities there was a 14 to 1 ratio in favor of New York.

In fact the only people who are really considering the Dispensaries a success in Canada are the thirsty and the greedy. Yet this is the system that Governor Smith proposes to bring back to the United States.

Dodging His Record

PUBLISHING and commenting unfavorably upon a politician's public record is no doubt a direct and personal attack upon him for he cannot divest that record of his personality. But it is fair campaigning. The man who is afraid to face his record ought to stay out of the game.

As the present campaign progresses we note that Governor Smith is growing more and more anxious to dodge behind any sort of a screen to avoid being confronted by his legislative and executive record on moral issues. He first denounced such men as Dr. Miller of Albany and others as "whisperers." Then he denounced William Allen White as "unfair and un-American" because he published this same record. Then because White was too merciful to him and gave him the credit that might arise from one of these bills, against which he voted, as being unconstitutional he and his backers broadcasted that as a retraction of a defamation. In his speeches since, he has endeavored to confuse the prohibition issue and the religious issue and denounces every protestant dry who points to this record as an "intolerant bigot." In this he is vociferously seconded by his supporters. This is simply trickery and cowardice on the part of the candidate. It reveals the consciousness that a full discussion of this record as an issue in this campaign would eliminate his last hope of success.

We predict that such campaign tactics will not succeed with the average American voter however they may go on the Bowery or in the Bronx. Even his co-religionists are beginning to resent this candidate's making a screen of his church to fend off the attacks on his record. In this they show their wisdom. No man has any sort of right to denounce as religious bigotry attacks by dry leaders upon his wet legislative and executive record because his critics happen to be Protestants and he a Catholic. The fact that his church leaders are against Prohibition and the majority of the Protestant church leaders are in favor of Prohibition does not make this a religious issue at all. Nor does it make aggressive loyalty to the cause of Prohibition either bigotry or intolerance.

The chief intolerance shown in this campaign has been on the part of Governor Smith and his supporters. It is they who are trying

to club the Protestant ministers into silence on this great moral issue of the campaign by a wholesale, reckless and savage use of these ugly epithets. The moral turpitude of this course has only been surpassed by those of his supporters who have been sending threatening letters to dry speakers.

We do not believe that Governor Smith approves the actions of this latter class of his supporters, but he organized this campaign of intolerance by attempting to bluff the opposition into silence on his record. In a considerable measure he must carry the responsibility for what that policy brings forth.

There is no avoiding the fact of his record. He voted at least 45 times against prohibition and local option; he voted at least 29 times for measures favoring the saloon and the liquor traffic. He voted against submitting a state-wide prohibition measure to the people of New York, once for a Sunday baseball bill, twice against the direct primary and 8 times favoring race-track gambling. After Nation-

al Prohibition was adopted he attempted to nullify it by forcing through the New York legislature the notorious 2.75 beer bill and the repealer of the Mullan-Gage law, which repealer he signed over the largest protest ever sent to a governor in recent years.

There is so much of rotten politics of the saloon variety back of this record that if it were fully discussed Governor Smith knows that it would be a millstone about his neck; hence his anxiety to bluff the dry leaders into silence upon it.

That he has the effrontery to stand on this record of opposition and nullification of all prohibition laws and plead for dry votes on the strength of his promise to enforce these laws only adds another insult to the intelligence of American voters.

This time the personal habits of the candidates, their party platform and official promises, must all be in line to satisfy either the common sense, the moral convictions or political wisdom of dry Americans of all creeds and persuasions.

Will You Help?

Work which has for its objective the redemption of national life, the realization of God's purpose in this sphere of the world's life, is as truly Christian as that which seeks the redemption and the realization of God's purpose in the life of the individual. In other words, the work of the National Reform Association is as truly Christian as that of Christianizing the individual.

Practically all Christians give of their means to the support of the work of bringing Christ to the individual. Many of them give weekly. Comparatively few give to the work of making Christ known to the nations, and bringing the power of His ideals to bear on the many moral problems with which they are constantly dealing, and these few occasionally, perhaps once a year. Why should not this latter form of Christian effort have the general and frequent support of Christians, as the former has. Especially so, just now, in view of the impending crisis in our nation? The National Reform Association needs your help. Will you not send a liberal contribution at once to Mr. Knox M. Young, Treasurer, 209 Ninth Street, Pittsburgh, Pennsylvania.

CLIP THIS NOW!

NATIONAL REFORM ASSOCIATION

Enclosed find my contribution of \$..... for the work of the Association.

Name.....

Street.....

City..... State.....

Date..... 192.....